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# THE OUTLOOK FOR CHRISTIANITY.

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WHAT are the prospects of the Christian religion? What promise has it of retaining its hold upon the human race, and extending its influence over the thought and life of men?

Voices which are supposed to be influential are frequently heard asserting the decadence of Christianity, and predicting its speedy disappearance. That assertion and that prediction have been many times repeated, from the days of Celsus down to Bolingbroke and Diderot and Voltaire. In the meantime, the geographers have continued to find a place for Christianity on their maps, and the statisticians do not appear to be able to treat it as a neglectable quantity.

We are warned against putting our trust in figures. Numerical estimates of the growth of a religious system are not, indeed, conclusive. Its product must be weighed as well as counted. Yet the figures which show the expansion of Christianity as a world power can hardly be disregarded. For the early periods we have only estimates; but it is at least an approximation to the truth to say that, at the end of the first century, there were in the world about five millions of nominal Christians; at the end of the tenth century, ten millions; at the end of the fifteenth, one hundred millions; at the end of the eighteenth, two hundred millions; at the end of the nineteenth, five hundred millions. The last century has added to the adherents of Christianity almost three times as many as were added during the first fifteen centuries. The rate of progress now is far more rapid than at any other period during the Christian era.

The population of the world is growing. The estimates are that, whereas in 1786 the dwellers on this planet numbered 954,000,000, in 1886 they were 1,483,000,000, an increase of

fifty-four per cent. But the nominal Christians had increased during the same period more than one hundred per cent. The political strength of Christendom is not, however, represented by these figures. In 1786, a little more than one-third of the people of the world were under the government of Christian nations, and a little less than two-thirds were under the control of non-Christian nations; in 1886, fifty-five per cent. of the larger population were under Christian rule, and only forty-five per cent. under non-Christian rule.

The geographers put it in this way: In 1600, the inhabited surface of the earth measured about 43,798,600 square miles; of these, Christians occupied about 3,480,900, and non-Christians 40,317,700. In 1894, the number of square miles inhabited is reckoned at 53,401,400, of which Christians are holding 45,619,100 and non-Christians 8,782,300.

These facts do not encourage the expectation that Christianity is about to disappear from the face of the earth. If the external signs could be trusted, there would be good reason for believing that the day is not far distant when it will take full possession of the earth.

We have been speaking of the political and geographical expansion of nominal Christianity—of the populations and the areas which are under the dominion of races and rulers who call themselves by the Christian name. It is to be remembered that, while nearly two-thirds of the world's population is now controlled by Christian Powers, a large proportion of those under this control are not even nominal Christians. The governments of non-Christian races, as in India and Egypt and Siam, have been overthrown and supplanted by governments of the Christian Powers. But nearly 500,000,000, or more than a third of the world's population, now bear the Christian name, and accept, in some more or less intelligible way, Christian theories and ideals.

Among these hundreds of millions there are many and various standards of belief and conduct. None of the great religions has a uniform cult or a single type of morality; Christianity is as far from this uniformity as any of the others. In different races it has taken on different characters; if certain fundamental beliefs are universal, many variants of thought and sentiment appear in the different tribes and tongues. Perhaps Christianity follows the evolutionary laws, and employs variation

as one of the elements of progress. It may be that its natural result is the production of a great variety of theories and practices, and that it depends on natural or spiritual selection to preserve the best.

Besides a number of minor sects, such as the Abyssinians, the Copts, the Armenians, the Nestorians and the Jacobites, numbering in all four or five millions, we have the three grand divisions of Christendom—the Holy Orthodox Greek Church, with 98,000,000 of adherents; the Protestant churches, with an aggregate of 143,000,000, and the Roman Catholic Church, with 230,000,000. No statistics are at hand showing the relative growth of the number of adherents of these three great divisions. But the growth of the populations under their rule is thus set forth by comparison: The Roman Catholics, in the year 1500, were ruling over 80,000,000 of people; in 1700, over 90,000,000, and in 1891, over 242,000,000. The Greek Catholics, in 1500, were governing 20,000,000; in 1700, 33,000,000, and in 1891, 128,000,000. The Protestants, in 1500, had not begun to be; in 1700, they held sway over 32,000,000, and in 1891, over 520,000,000. In the four centuries, the political power of the Roman Catholics has more than trebled, that of the Greeks has been multiplied by six, and that of the Protestants has sprung from nothing to a control of one-third of the world's population. It is easy to see which of these grand divisions is expanding most rapidly.

More important and more difficult is the question concerning the intellectual and moral progress of these three great sections of Christendom. It would be natural to judge that they must all be alive; such growth as they all report is a sign of life.

If we could trust Count Tolstoy, the Holy Orthodox Greek Church is not only moribund, but rotten. To this merciless idealist its shortcomings are crimes; no judgment more unsparing has been uttered since the days of John the Baptist than that with which he scourges the church in which he was reared. There must be some truth in this terrible arraignment; yet one cannot be quite confident that Tolstoy's criticisms are always judicial. Something there must be of saving power in this national church; the Russian people could not possess the moral vigor which their history constantly reveals if their religious life were as inane and degrading as Tolstoy paints it. As a writer of the last century said:

"One must actually stand in the Kremlin and Troitza before he fully realizes what a mighty, although latent, power the Greek Church still is, and how great a part it may have to play in the drama of human history. Inert, abject, superstitious, full of abuses, it undoubtedly is. It can hardly be said to have done anything for literature or for art; nothing, at least, that has become famous beyond its own frontier; and yet a form of religion which has supported its adherents under the successive deluges of misery which flowed over Russia during the Middle Ages, and in spite of the dull weight of wretchedness which has weighed on the Russian peasant almost up to the present hour, has made him so gentle, so enduring, so tolerant, must have some not inconsiderable merits. Its education of a thousand years must have something to do with that inexhaustible gentleness which, in the words of Schedo-Ferroti, is the base of his character; with that incomparable sweetness of temper which causes his soul to reflect everything in a way different to that which we observe in the lower classes of other nations."

With some such judgment the philosophic observer would be compelled, no doubt, to temper the heat of Tolstoy's denunciation. Yet it must be confessed that the condition of the Greek Church to-day is less hopeful than that of any of her sister churches. If our regard were fixed on Russia, we should find faint encouragement for the expectation of the coming of Christ's spiritual kingdom. The union of Church and State has resulted in the paralysis of spiritual life. The principle of Orthodoxy, which means the fixation of religious thought, has had its perfect work in Russia; withdrawal from the Established Church means disfranchisement and ostracism; and the result is deadly hypocrisy in high places, and the blight of the intellect that deals with questions of religion. Nowhere else is religious reform so much needed as in Russia. Dissenters and schismatics there are, some twelve or fifteen millions of them; and there are quiet and kindly folk among them who appear to have returned to the simplicity of Christ. Against these, the persecutions of the State Church are most bitterly waged. For the greater part, however, the schismatics and come-outers are a queer assortment, holding the most fantastic notions, and practicing some highly unsocial customs. The points in which the schismatics are at variance with the Orthodox Church are not always of great importance; some of their fiercest controversies have raged around such questions as whether the sign of the cross shall be made with two fingers or three, or whether the Hallelujah shall be said twice or thrice, or whether the cross shall have four arms or

eight. That Christians, in the nineteenth century, should regard such matters as of sufficient importance to justify them in setting up separate sects, is only less astonishing than the fact that a State claiming to be Christian has scourged and imprisoned and slain its subjects by thousands for no other offence than adherence to these small ritual peculiarities.

The religious condition of Russia is little changed since the Middle Ages; the anomaly which it presents is that of a religious system remaining stationary, or nearly stationary, in the midst of a rapidly moving civilization. Even here, however, it is probable that a better knowledge of all conditions, past and present, would show that some progress has been made during the century. The emancipation of the serfs appears to have been inspired by Christian sentiments; the condition of the dissenting sects has been considerably ameliorated, and it would be cynical to deny that the recent overtures of the Czar for disarmament and arbitration drew part of their inspiration from the teachings of the Prince of Peace. The Russian Church has come far short of its high calling, but the light of the gospel has not been wholly extinguished, and we may hope to see a more rational and vital faith supplanting the obscurantism which so long has veiled its brightness.

The condition of the Roman Catholic Church is far more hopeful. It has had the good fortune, not altogether of its own choice, to be practically divorced, in many countries, for many years, from politics, and its freedom has resulted in a wholesome development of its life. Its intellectual and moral progress has been slowest in the countries in which it has had most to do with the government; its best gains have been made in those countries where it has been free to devote its energies to the spiritual concerns of its adherents. The Roman Catholic Church in the great Protestant countries—in Germany and England and the United States—has been making great progress; its people are receiving education; the standards of intelligence and of character are steadily rising among its clergy; it is exerting a conservative and salutary force upon the national life. With respect to what has been done for the protection of the family against the influences that are threatening its life, the Roman Catholic Church deserves all praise. During a recent lamentable recrudescence of Protestant bigotry on this continent, the moderation and wisdom

of the Roman Catholic clergy and the Roman Catholic people won the grateful recognition of all good men. If they had not behaved much more like Christians than the zealots who filled the air with baseless lies about them, the land would have been deluged with blood. Such Roman Catholics as Kenrick and Williams and Gibbons and Ireland and Elder and Keane in this country, and Manning and Newman and Vaughan in England, represent a high order of intelligence and patriotism; and, under their wise leadership, the unhappy alienation between the two great branches of the Western Church is gradually disappearing.

It cannot be doubted that the Roman Catholic Church, as a whole, is sharing liberally in the growing light of this new day. It may be that its doctrine is technically irreformable, but interpretation is a great matter; and words may be taken, in one generation, in a very different sense from that which was given to them in a preceding generation. That the discipline of the Church is gradually changing—becoming more mild and rational, less arbitrary and despotic—can hardly be doubted.

The chief additions to dogma which have been made during the century are those proclaimed by the Vatican Council in 1870, the dogma of the Immaculate Conception of the Virgin Mary, and the dogma of the Infallibility and Supremacy of the Pope. The first of these possesses an interest mainly academical; the second seems to have ~~much~~ practical significance. But the political analogies suggest that concentration of power is apt to result in the enlargement of liberty. It was monarchy, as Guizot has shown, that led in free institutions. The King took the part of the people against the feudal lords. And it is at least conceivable that the strengthening of the papal prerogative will lead to important reforms, both in the doctrine and in the discipline of the Roman Catholic Church. If the present Pope were twenty years younger, such results might well be looked for during his reign. For it is doubtful whether the throne at the Vatican has ever been occupied by a pontiff of purer purpose, broader wisdom or larger charity than Leo XIII.

What, now, shall be said concerning the Protestant communions, whose numbers are so rapidly increasing and whose influence is so widely extending?

The Protestant principle of the right of private judgment has resulted in the multiplication of sects. Some variety of organiza-

tion and ritual might well have grown from the sowing of the light; but the variation which would have appeared under normal conditions has undoubtedly been increased by human selfishness and ambition. It may be doubted whether the emphasis which has been placed upon the right of private judgment expresses a sound principle. In no kind of social organization are rights or liberties the primary concern. A family in which it is the first business of every member to assert his own rights, or to magnify his liberty, will not be a united and happy family. In the organic relations of the family, love and duty are fundamental—not rights and liberties.

We may awake, by and by, to the fact that the same thing is true of the State. The attempt to base a commonwealth upon a doctrine of rights will probably result in social disintegration. A community in which it is the first business of every citizen to assert his own rights will not continue to be peaceful and prosperous. The social and political disorders which threaten the life of the nation, all spring from the fact that the people have been trained to think more of rights than of duties.

By misplacing the emphasis in the same way, Protestantism has introduced into its life a disintegrating element. Neither the right of private judgment nor any other right can be safely asserted as the foundation of the Christian Church. The foundation of the Church is loyalty to Christ and his Kingdom; all rights are to be held and interpreted under that obligation. The failure to do this—the assertion of the individual will as against the common welfare—has rent the Church into fragments and multiplied creeds and organizations far beyond all the needs of varying tastes and intellects. We may admit that this is the opprobrium of Protestantism; its power is lessened and its life is marred by these needless divisions, and by the unlovely competitions that spring from them. But the last years of the century have witnessed some serious attempts to correct these abuses; some of the separated sects have come together in unity; others are approaching each other with friendly overtures; the tendencies seem now to be toward reunion rather than division. In Great Britain the Nonconformist bodies have formed a strong federation by which they are able to act together for many common purposes, and movements are on foot to bring about a similar organization in this country. If the principle of differ-



entiation has been over-accentuated during the nineteenth century, there is now some reason to hope that the twentieth century will reinforce the principle of integration; that loyalties will be emphasized as much as liberties, and the duty of co-operation rather more than the right of private judgment.

The past century has been a period of theological agitation and upheaval in Protestant Christendom. The progress of physical science, the rise of the evolutionary philosophy, and the development of Biblical criticism have kept the theologians busy with the work of reconstruction. Germany has been the theological storm-centre. Kant's tremendous work had been done before the century came in, but Herder and Hegel and Schleiermacher were digging away at the foundations in the early years, and those who have come after them have kept the air full of the noises of hammer and saw and chisel as the walls have been going up. Much of the theology "made in Germany" has appeared to be the product of the head rather than of the heart; formal logic deals rudely with the facts of the spiritual order. But the great theologians of the last half of the century, Dorner and Rothe and Nitzsch and Ritschl, although working on different lines, have abundantly asserted the reality of the spiritual realm; and it is now possible for the educated German to find a philosophy of religion which reconciles modern science with the essential facts of Christianity.

The most important religious movement of the nineteenth century in England is a reversion to sacramentalism, led by Newman and Pusey and William George Ward. Its ruling idea is that the sacraments have power in themselves to convey grace and salvation. This is essentially the doctrine of the old church, and the movement gradually took on the form of a reaction; the adoration of the consecrated wafer, prayers for the dead, the use of incense—various Roman Catholic practices—were adopted one by one. In due time Newman and Faber and Ward entered the Catholic communion; since their departure, the ideas and practices for which they stood have been rapidly gaining ground in the English Church. How far this doctrinal reaction is likely to go, it would not be safe to predict. But it must be said of the High Church party that it is not wasting all its energies upon vestments and ceremonies; it is taking hold, in the most energetic manner, of the problems of society; in hand to hand work

with the needy and degraded classes it is doing more, perhaps, than has ever been done by any other branch of the Christian Church in England.

The remainder of the Protestants of Great Britain—the Broad Churchmen, the Nonconformists, the Scotch Presbyterians of the Established Church and of the United Free Church—with the entire Protestant body of the United States, have been subject to similar influences, and have been passing through similar theological transitions. Some branches of the Protestant Church have been greatly affected by the prevailing scientific and critical inquiries, and some have been less disturbed by them, but the intellectual ferment has reached most of them; and modifications, more or less radical, have been made in all their creeds.

These theological changes are not wholly due to the new conceptions of the world and of man which modern science has introduced. Some of them, and these not the least important, are the fruit of a purified ethical judgment. The dogmas of the Church, as Sabatier has shown, spring from the life of the Church. If the Spirit of Christ is abiding in the hearts of his disciples, their views of truth will be constantly purified and enlarged. Many of the changes in theological theory which have taken place within the past century are to be thus explained. The practical disappearance of the hard Calvinistic interpretations which were prevalent in most of the Reformed churches one hundred years ago has resulted from the cultivation of humaner feelings and from a better conception of the nature of justice. Philosophically, the change consists in the substitution of righteousness for power in our definitions of the justice of God. The old theology emphasized the sovereignty of God in such a way as to make it appear that what was central in Him was will—His determination to have His own way. "His mere good pleasure" was the decisive element in His action. This theology was the apotheosis of will. The hard fact was disguised and softened in many ways, but it was always there; that was the nerve of the doctrine. The later conceptions emphasize the righteousness of God more than His power. His justice is not chiefly His determination to have His own way; it is His determination to do right, to recognize the moral constitution which He has given to His children, and to conform to that in His dealings with them. The assumption, now-a-days, always is that of

Abraham—that the Judge of all the earth will do right, that which will commend itself as right to the unperverted moral sense of His children. Theology has been ethicized; that is the sum of it. To-day it is a moral science; one hundred years ago it was not. This is a tremendous change; none more radical or revolutionary has taken place in any of the sciences. To be rid of theories which required the damnation of non-elect infants and of all the heathen; which imputed the guilt of our progenitors to their offspring; and which proclaimed an eternal kingdom of darkness, ruled by an evil potentate, whose ubiquity was but little short of omnipresence, whose resources pressed hard upon omnipotence, and whose access to human souls implied omniscience—is a great deliverance. The entire aspect of religion has changed within the memory of many who will read these words. We are living under a different sky, and breathing a different atmosphere. That these horrible doctrines are obsolete is manifest from the fact that the great Scotch Presbyterian Churches have explained them away, and that their American brethren are slowly making haste to be free of them. It is long since they have been preached to intelligent congregations.

The progress of Biblical criticism during the last quarter of the century has been rapid and sometimes disquieting. Much work of a somewhat fanciful character has been done, but a large number of important conclusions are accepted by most scholars. The prevailing teaching in the theological seminaries of the Evangelical Churches is, that the Bible contains a revelation from God, in historical and prophetic documents of priceless value, holding truth found nowhere else, and making known to us the Way and the Truth and the Life; but that this revelation comes through human mediation, and is not free from human imperfection; that, while its spiritual elements may be spiritually discerned, its parts are not of equal value, and that it is dangerous to impute to the whole Book an infallibility which it nowhere claims. The new conception of the Bible has undoubtedly given a shock to many devout minds, who have been accustomed to regard it with superstitious veneration; and those who have been convinced by the arguments of the critics have not all learned to use it as it was meant to be used—to draw inspiration from it, instead of reading inspiration into it. Those who will seek to be inspired by it will find that it is inspired, because it is inspiring;

and there is reason to hope that the Bible may yet prove, under the new theories of its origin, a better witness for God than ever before. It is well that He should not any longer be held responsible for the human crudities and errors which it contains.

The great development of the natural sciences and the rise of the evolutionary theories have also had their effect upon Christian theology. That there are vast numbers of Protestant Christians who have been scarcely touched by these influences is true; but these influences are shaping the thought of the world, and it is impossible that the theology of a living church should not be profoundly affected by them. For natural science is simply telling us what God is doing in His world, and evolution is simply explaining the way in which His work is done. At bottom, all this is religious truth, of the most fundamental character; and, if Christian theology is true theology, it must include the truths of science and of evolution.

Such an inclusion makes needful some important reconstructions of theological theory. It substitutes for our mechanical theories of creation the thought of the immanent God, who, in the words of Paul, is above all and through all and in us all; nay, it gives us also that doctrine of the immanent Christ—the Logos, the infinite Reason and Love, of whom the same apostle speaks in words of such wonderful significance; “in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the first-born of all Creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together.”\* If the Christ-element, the element of self-sacrificing love, is the very matrix of the creation, then it ought not to surprise us if we find in nature itself the elements of sacrifice; and we do find them there, when we look for them. Over against the struggle for life is the struggle for the life of others; vicariousness is at the heart of nature. We begin to discern some deep meaning in the mystical saying that Christ represents “the Lamb slain from the foundation of the world,” and we are able to see that He came to fulfill not merely the Levitical law, but the very law of life. All this has been, as yet, but imper-

\*Col. 1., 14-17.

fectly worked out in our theological theories; but it begins to be evident that the doctrine of the Incarnation will find, in the doctrine of Evolution, an interpretation far more sublime than any which was possible under the mechanical theories of creation.

In the development of Protestantism on its intellectual side there have been losses as well as gains. Where such liberty of thinking is allowed, there will be wild and foolish thinking; it is often forgotten that the principle of reason is the principle of unity, and not of division or denial. There is a reasonless conservatism, which clings to beliefs long after they have ceased to be credible; and there is a rash radicalism, which throws away truth untested. Protestant theology has suffered from both these causes. There has always been, and there still is, much shallow thinking; and, in the transitions which have been taking place, some have lost their faith. But there is good reason for believing that the Christians of to-day have a hold as firm as those of any former day upon essential Christian truth.

On the side of life and practice, there have also been gains and losses. In some of the elements of the religious life we may be poorer than our forefathers were. There is not so much reverence now as once there was; but there is less of slavish fear. There is less intense devotional feeling; but there are also fewer cases of hopeless religious melancholy. We do not make so much of the Lord's day as men once did in some sections; that is an undoubted loss. Yet there was a gloom and restraint in that old observance which we should be slow to recall. We do not, perhaps, quite adequately estimate the amount of irreligion which prevailed in this country in the early days of the nineteenth century. A careful historical comparison would reassure those who suppose that we are in danger of losing all our religion.

The development of the Protestant Churches has been intensive, as well as extensive; the work of the local Church has greatly broadened. The Church of to-day is a far more efficient instrument for promoting the Kingdom of God in the world than was the Church of one hundred years ago. At that date the Sunday-school work was just beginning; the Church did nothing for its own members but to hold two services on a Sunday, and sometimes a week-night service. In fact, it may be said that the Church did nothing at all; all the religious work was done by the minister. The conception that the Church is a working body,

organized for the service of the community, had hardly entered into the thought of the minister or of the members. It was rather an ark of safety, in which men found temporary shelter on their way to heaven.

The larger work, outside of its immediate fold, was not contemplated. In 1800, there was no Foreign Missionary Society in existence on this continent, and no Bible Society; a few feeble Home Missionary Societies had just been formed. There was no religious newspaper in the world. The vast outreaching work of Christian education and Christian publication had not entered into the thought of the churches. Such efficient arms of the Christian service as the Young Men's and the Young Women's Christian Associations, the Societies of Christian Endeavor and the Salvation Army are of recent origin.

What, then, shall we say of the equipment with which Christianity sets forth, at the beginning of the twentieth century, for the conquest of the world? Its geographical and political advantages have been named. What of its intellectual and spiritual resources? What of the appeal which it is prepared to make to the mind and heart of man?

It may be assumed that man is not only a political, but also a religious, animal; that religion is an everlasting reality. Some kind of religion men have always had and will always have; things unseen and eternal enter into their lives, and will always form an integral part of their experience. We can hardly look for the invention of a new religion; are any of the other existing religious systems more likely than Christianity to satisfy the needs of humanity? Each of these religious systems contains great elements of truth and power. Is any one of them better fitted than Christianity to meet the wants of the human soul?

Christianity has lost some of the weapons with which it was doing battle one hundred years ago. Its trust is not to be henceforth in an infallible Book; the arsenal of its terrors has been despoiled of much that was once a great reliance; censure and coercion can no longer be profitably employed. But, in some respects, it has been strengthened for the work before it.

The Christian doctrine has been greatly simplified. The elaborate creeds of a former day are disappearing. The metaphysical puzzles, in which so many minds were once entangled, are swept away. It is now well understood, among those who

are the recognized leaders of Christian thought, that the essence of Christianity is personal loyalty to the Master and obedience to His law of love. Such a conception prepares the way for great unities and co-operations.

The doctrine of the divine immanence, when once its deeper implications are understood, must have important results in Christian experience. The God in whom we live and move and have our being will not need to be certified by documents or symbolized by sacraments or demonstrated by logic; our knowledge of Him will be immediate and certain. If He is, indeed, the Life of all life; if He is "more present to all things He made than anything unto itself can be;" if He is "the stream of tendency, whereby all things fulfill the law of their being;" if He is really "working in us, to will and to do of His good pleasure," then life possesses a sacredness and a significance which few of us have yet conceived. This truth sanctifies and glorifies the whole of life. It is the truth which lies at the heart of what is known as the "new theology;" and, if the Christian pulpit can but grasp it and realize it, we shall have such a revival of religion as the world has never seen.

The God who is over all and through all and in us all is known to the Christian Church of to-day as the God and Father of our Lord Jesus Christ. It is through the spirit that we know Him, and he is the Father of spirits; His character is revealed to us in the Life and Words of Jesus; our relation to Him is shown us in the filial trust of Jesus, and our relation to one another springs from this relation. The two truths of the divine Fatherhood and the human Brotherhood are the central truths of Christian theology to-day. This has never before been true. Men have always been calling God Father, but in their theories they have been making Him Monarch. He was as much of a Father as He could be consistently with his functions as an absolute Sovereign. The Sovereignty was the dominant fact; the Fatherhood was subordinate. All this is changed. It is believed to-day that there can be no sovereignty higher than fatherhood, and no law stronger than love.

The doctrine must have vast social consequences. When it is once fully accepted, and all that it implies is recognized and enforced, society will be regenerated and redeemed. If all men are, indeed, brothers, and owe to one another, in every relation,

brotherly kindness; if there is but one law of human association—"Thou shalt love thy neighbor as thyself;" if every man's business in the world is to give as much as he can, rather than to get as much as he can, then the drift of human society must now be in wrong directions, and there is need of a reformation which shall start from the centres of life and thought. We need not so much new machinery, as new ideals of personal obligation.

This idea that Christ has come to save the world; that his mission is not to gather his elect out of the world and then burn it up, but to establish the Kingdom of Heaven here, and that it is established by making the law of love the regulative principle of all the business of life, is practically a new idea. Many, here and there, have tentatively held it, and their faltering attempts to live by it have produced what we have had of the precious fruits of peace and good will among men. Charity and philanthropy have not been unknown; the spirit of Christ has found in them a beautiful expression; within that realm the Kingdom of Heaven has been set up. What we need to learn is the truth that the law of love governs the factory, as well as the hospital; that the statesman and the economist must reckon with it, no less than the preacher and philanthropist.

Such is the issue which the logic of events is forcing upon the Christian Church. Christianity must rule or abdicate. If it cannot give the law to society, the world has no need of it. Not by might nor by power can its empire be established; only by clear witnessing to the supremacy of love. But the time has come when there must be no faltering in this testimony. Hitherto, it has hardly dared to say that Love is King; the kingdoms of this world have been conceded to Mammon. With the dawning of the new century comes the deepening conviction that the rule of Mammon never can bring order and peace; and it begins to be credible that the way of the Christ is the way of life, for industry as well as for charity, for nations as well as for men.

That the principle of the Christian morality is the foundation of the social order, and that society will never be at peace until it rests on this foundation is the claim which Christianity is now prepared to make. The ground of our hope for the continuance and prevalence of the Christian religion lies in the conviction that it will be able to make good this claim.

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